THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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TIME:

PAST——PRESENT——FUTURE.

BY ELDER JOHN WILLIAMS.

(Continued from page 362.)

THE PRESENT.

The present is the sum of life, for it comprises all we possess of time. Those days and years which were once the present have passed away, leaving to many no fruit but the warnings which may be drawn from the wrecks which mark the shoals of the ocean of life. The future is not yet born to us. We know not how many of its days we may possess; therefore the present is all we can be said to own of time, and all the duties and responsibilities of life must be discharged in this present time, or not at all.

Of all the talents placed at the disposal of man by his Maker, time is the most valuable, for all the others are made available by it. Without it, the orator would be dumb, the general beaten; therefore it is of all things the most necessary. Hence it will be seen that it is of the utmost importance that we should make a proper use of it by devoting it to those purposes for which the Divine Giver intended it to be used. The knowledge of these purposes he has at various times revealed to his servants the Prophets. These purposes have differed in some details in different ages. But, whatever they have been, so long as the Lord has revealed them, obedience to their requirements has always been the duty of the people to whom they were given. And, to be effectual, obedience must in all cases be promptly given. Indeed, the chief difference between the people of the Lord and the people of the world in all ages has been, that while the one obeyed the present word of the Lord to them, and were saved by that obedience, the other rejected it for some past revelation clouded by years and corruptions, and were thereby condemned. This was the case with the various sects of Jews at the time of Christ: they, while building the sepulchres and praising the memory of past Prophets, persecuted unto death those who came with the word of God unto themselves. And such is also the case now with the Pharisees and Sadducees of modern Christendom, who, while they profess to condemn the conduct of their Jewish compeers, imitate their actions in their conduct towards those who are preachers of the present word of the Lord unto themselves.

Now, in order to lay out our time to the best purpose, let us inquire, What is the object in the pursuit of which we intend spending our best and most valuable posses-

sion? Let us remember that a life spent without a purpose is lost, for it is hiding the talent given us in the earth. To enable a man to live aright, it is necessary that he should have some object in view, to the attainment of which he is willing to spend his time; and according as this object is good or bad, so will his thoughts and actions be. This being the case, it becomes of the utmost importance, in the right disposal of our time, that we should not only have an object in view, but that that object should be a good one.

We see around us in the world men who are devoting their time and talents to a variety of purposes—some to vice, others to virtue,—some to making laws, others to breaking them,—some seeking fame in the pursuits of peace, others in those of war. All these seek an earthly object; therefore, their lives partake of the same character, and are full of blots and stains. But there are others who have a higher and nobler aim—namely, the attainment of eternal life. They may err in the employment of the means of attaining it; but just in proportion as the end is pure and noble will the lives of those who seek it be good and virtuous. And if the religious systems of the world, enfeebled as they are by error and false doctrine, can elevate the character of those who follow them as the purpose of their lives, how much more desirable must the truth be for the same purpose!

God hath in his mercy revealed the Gospel unto man, so that all who will may come unto him, through its agency, and gain the eternal reward promised unto those who live in accordance with its laws. Here, then, we have an object well worthy of all our time and of our best and holiest endeavours; and in order to obtain it, we must be workers, and not mere dreamers. It will not suffice that we have served the Lord in times past, or intend to do so in times to come. We must devote to him the *present* of our lives, and spend in his service every moment as it is given us.

There cannot be a more destructive habit than that of leaving until to-morrow the work of to-day, whether in our daily labour or our religious duties. The idle man will wile away his time, and console himself with the reflection that he can make up for it to-morrow. But when the to-morrow comes, he finds that it not only brings with it sufficient work, but the same spirit of idleness, and then he turns away disheartened from the accumulated labour. The end of such a course is confirmed laziness.

And as with our daily labour, so it is with our religious duties. If we would be saved with a fulness of salvation, we must perform every day and every hour the duties of the present. A day, an hour, an opportunity lost can never be regained. We cannot stand still in time. It *will* come and go. The future is ever becoming the present, and the present the past; and if we do not make a good use of our time as it is given us, its moments soon swell into days and years of neglected opportunities. The man who puts off until to-morrow the performance of his daily duties as a member of the Church and a citizen of the kingdom of God, although he may soothe his conscience with the thoughts of to-morrow, he will discover, when it comes, that while he has been idling, work has been accumulating, and he has lost the spirit of work, so as to be unable to perform even the duties of the present. To be saved, we must adopt the opposite course by living up to every law as it is given us, and thus always identifying ourselves with the *present* of the Church. We shall thus be enabled to look back with joy upon a well-spent past, and forward to the bright promises of a glorious future.

The present condition of the Church ought to teach us a lesson of dependence and trust in the providence of God; for, but a few short months since, clouds hung over it that seemed to many to menace its peace, if not its existence. Zion, however, although threatened by hostile armies without and false brethren within, has come forth from the ordeal cleansed and purified from the dross that encumbered her. The breath of the same storm has swept over the Missions, snapping the dry twigs that disfigured them. But now the spring is coming, the sap courses through every branch and twig, and already the peeping buds give fair promise of a more vigorous life and a fruitful harvest. And if we would be partakers in that harvest, let us live in the spirit of the times and purify our lives, so as to keep pace with the giant strides of the truth; for by this course alone shall we become able and willing servants in the great work of the future.

(To be continued.)

THE VISITOR.

A BRANCH PRESIDENT'S VISIT.—A MODEL FAMILY.

Having the responsibility of presiding over the Branch of the Church in the town of A——, I deem it wise to occasionally visit my members at their own dwellings, as time and opportunity permit, so that I may become better acquainted with them and their circumstances in life, and thus be better enabled to discharge my responsible duties, from time to time, in counselling and instructing them according to their peculiar necessities and requirements. As they are severally visited at stated intervals by their district Teachers, who give in their reports at the weekly Councils, I am somewhat prepared and better enabled to arrange and time my own visits as circumstances require.

Thus it was that I had resolved upon paying an evening visit to brother and sister M. and family, who resided at a little village about a mile from town. Brother M. is a good man, an Elder in the Church, who honours his calling and endeavours to fulfil all the duties required at his hands. Sister M. bears the character of being a good housewife, a faithful Saint, and in every respect a "helpmeet" to her husband. My object in visiting them was to become better acquainted with them by personally witnessing the character of their home-life, and to give them such encouragement or aid them with such counsel as the circumstances of the case might require.

The evening was fine, and my walk through the meadows and lanes which led to the little village of B—— was in every respect a pleasant one. The blue-arched sky overhead was beautifully clear, and the golden rays of the retiring sun spread a charming tinge of inimitable loveliness over the surrounding landscape. The air was soft and balmy, and the gilded woodlands waved with the gentlest of summer breezes. The birds had ceased their cheery songs and retired to their nests, the busy buzzing insects had ceased their merry hum for the day, and the whole airy world was hushed to peace. The little streamlet that I twice crossed on my way rippled gracefully along its winding course, its tiny waves sparkling with the reflected glory of the departing king of day. Here and there and in different directions were to be seen labouring men—the hardy, stalwart, noble sons of toil—returning from the field and the workshop to their several homes, to rest their weary limbs and enjoy a few hours of quietude and retirement within the domestic circle.

At length I arrived at the cottage of brother M. After a gentle tap, the door was opened by sister M., who greeted me, as I entered, with a becoming welcome. After sundry inquiries and remarks *pro* and *con*, and a little rest, I found that brother M. and the children were in the garden behind the house, where sister M. invited me to join them, if I would "like to see the garden."

"Certainly," I replied. "I should be pleased to see it."

Taking up little Tommy, who was rolling in "artless innocence" upon the floor, amusing himself, in his infantine glee, with the gambols of a little playful kitten, sister M. then led the way to the garden-plot behind the cottage, where we found the good man, in company with his two children, Heber and Lucy, weeding certain portions of it.

"Good evening, brother M.," said I. "How are you?"

Grasping my hand with warm congratulation, he replied, "Very well, indeed, thank you, brother W. And how are you? I am glad to see you."

After assuring him of my good health and wellwishes to himself and family, I remarked, "You have a nice little garden here, brother M. All your own handiwork, I suppose?"

"Yes," returned he; "I have laboured hard and with pleasure, too, to get it into the condition in which you now see it. When I took to it, with the house, it was hard, stony, and wild,—empty of everything that is really wanted in a garden, and full of what is *not* wanted—stones, broken pots, stumps, straggling grass, weeds, &c. So I first cleared it of all the surface rubbish, well mended the fence, then dug and trenched the soil, at the same time riddling it well and dunging it, and

afterwards dividing it off into beds, with good hard walks between them, and planted it with a variety of such things as I thought would be most beneficial to us."

"Well done," said I. "It certainly does you great credit."

And truly it was a beautiful sight to see that garden!—everything in and about it looked so neat and well-arranged. Not a stone or a clod of any account was to be seen in it. The walks were broad and even, and not a weed was allowed to grow long unchecked in any part.

Turning round and addressing all, both parents and children, I said—"A garden is indeed a fitting emblem of the human mind, heart, and character. When neglected and uncultivated, the ignorant mind is liable to become filled with all kinds of erratic notions, prejudices, and foolish traditions; the heart becomes hardened, subject to a variety of evil influences, and prone to all kinds of evil tempers and dispositions; and a character is formed which is at once unworthy and depraved, and not easily changed. But it *must* be changed, or man cannot become perfect and attain the end of his creation and incarnation. All these evils and errors must be eradicated and expelled; all these noxious weeds of an impure growth must be uprooted and cast away; the obdurate and self-willed heart must renounce its stubbornness, and yield to the superior influences and power of Gospel truth; and the whole character and conduct must become entirely changed and transformed. Yet this can only be accomplished gradually; and how painful at times is the process! How loth we are to part with our old notions and traditionary prejudices, our long-cherished evil dispositions, and besetting sins! But it *must* be done, and we must submit in all things to the requirements of Heaven, made known in the Gospel and in the counsels of an inspired Priesthood, or we can never be saved and exalted in God's kingdom."

"Very true, brother W.," replied the husband, looking at his wife with a glance of affectionate appeal, and stroking gently with a fatherly hand the head of each child, whose intelligent eyes had been fixed on me during the whole time of my remarks. Then, turning towards the house, he added, "Suppose we now go in-doors awhile, and sit down. You must be tired, brother W., after walking from town so far, after your day's employment. And I am, too."

"Very well," said I; and into the cottage we went, followed by sister M. and the children.

Everything within was scrupulously clean; and the common maxim, "A place for everything, and everything in its place," was by no means unheeded by the mistress of that humble but comfortable abode.

"This is a snug little spot altogether," I remarked, when seated, eying the room in all directions; "and I must say, from its appearance, that, like the garden we have just left, it betokens thriftiness, industry, care, cleanliness, and general good order and management on the part of its occupants."

I could not help, at the same time, but notice the healthy and tidy appearance of the children. Their flesh was clean and wholesome-looking; their clothing, although homely, was neat and comfortable; and the manners and general behaviour of the elder ones, Heber and Lucy, were simple, guileless, and respectful. This, in effect, spoke volumes in behalf of the parents.

It is probable that the father caught my glance of approval at the children; for, looking smilingly at his wife, he immediately remarked—

"It is our pride and delight, brother W., to have everything around us as clean and orderly as we can. Is it not, Sarah?"

"Yes," responded she, "you are not far from the truth in that. You know, it is said that 'Cleanliness is next to godliness;' and I've read somewhere that 'Order is heaven's first law.'"

"Ah," rejoined I; "the first statement is an old proverb, and a modern poet of no mean fame penned the second. Both are true; and you seem to have adopted the sentiments and to be determined to carry them out as far as you can in your own house and family."

"Well, brother W.," replied the husband and father, "it would certainly be mere affectation in me to say that such is *not* the case, when I know that it *is*. We do consider it a part of our religion to let the work of reformation and government 'begin at home.'"

"That's the principle!" said I. "I wish that all the Saints in the A—— Branch would adopt the same course.

God is a God of order; the 'first law' of heaven is that of order; the kingdom of God on earth, as well as in heaven, is a kingdom of order: unless, then, the Saints adopt and establish and daily carry out the principles and laws of order in their own *homes*, how can they expect to be able to build up and establish that *kingdom* on the earth which is ultimately to embrace in its dominion the whole human race in one great family organization?"

A moment or two's pause here occurred while sister M. went across the room to the assistance of little Tommy, who had come off second best in a pedestrian race with little "Tit," the kitten, and had fallen *hors de combat* in the struggle.

I then added, pointing to the two elder children, who were quietly seated by the window, attentively listening to the conversation—

"I am glad to see, by the general appearance and good behaviour of your children, that you are following the wise man's counsel—'Train up a child in the way he should go.'"

"And I hope," added the mother, "that when they get 'old,' they 'will not depart from it.'"

"We will endeavour to do our part, at any rate," observed the father, "by instilling good principles into their minds, and showing them by example as well as precept how to walk in that 'way.'"

"Very good," I replied. "If you continue the good discipline which you are now adopting day by day, you will, by the blessing of God, see the time when your children will become an honour to you and to the Church at large,—when they will be not only an ornament to society, but useful members of the kingdom of God. And when your eyes have become dim and your locks whitened with age, they, strong and vigorous in the service of the Redeemer, shall rise and call you blessed; and after you have gone to rest behind the vail, your children's children will perpetuate your memory and hand down your honourable names, deeds, and example to a posterity that will be worthy of both you and them."

The clock now struck the hour of nine; and as I had a good distance to walk home, I hastened to instruct brother and sister M. upon a few important business matters connected with the Branch over which I presided, and to which they belonged. We then all knelt in prayer before the Lord, thanking him for all past mercies, soliciting from him such further blessings as we severally stood in need of, confiding ourselves to his fatherly care and protection through the night, and re-dedicating ourselves and all we possessed to him and his service.

After bidding farewell for a season to each member of this interesting family, I then took my departure and returned home, both pleased and benefitted by my evening's visit.

POLYGAMY IN UTAH.

From the "New York Weekly Herald."

The arrival within the last few days of over 700 Mormon emigrants from Europe is a suggestive fact. The difficulties in which the people of Utah have been placed by their rebellion against the Federal Government seem to have exercised no perceptible influence in discouraging foreign immigration to that Territory. It must be an all-powerful and abiding faith which, in presence of the present embarrassments of the Saints in that quarter, brings such swarms of the brotherhood thousands of miles from their own homes to share the uncertain fortunes of Brigham Young. Taking this and other evidences into consideration, the question suggests itself—For what destiny is this singular people reserved, that they should possess in so marked a degree, not only the power of cohesion, but attraction? In the history of the world there is no parallel of religious fanaticism working its way to the realization of its wild dogmas through so many dangers and discouragements as in their case.

Amongst the majority of people the secret of the popularity of the Mormon tenets has been set down to their recognition of polygamy as a religious institution. Undoubtedly for many this has had its inducements; but to say that it constitutes the main lever by which such numbers of the industrial classes abroad, as well as here,

have been displaced from their pursuits and transferred to a Territory which offers but few natural temptations to the settler, is not correct. In Utah, as elsewhere, it is only wealth that can command the superfluities of life. The luxury of the polygamic state—if such it can be termed—can only be enjoyed by a few, and by how few it scarcely requires statistics to prove to us. A little reflection must convince any one disposed to join the confraternity from a motive of this kind, that unless he becomes one of the chosen—that is to say, a member of the hierarchy—he cannot hope to indulge his inclinations to any greater extent than at home. He must first acquire a competency before he can support one wife; and if he wishes to duplicate his blessings, he will require a proportionate increase of means. In an ungrateful soil like Utah, there are but chances of a new comer winning the prizes of extraordinary exertion. Others have sown and reaped before him, and left him but the gleanings of the stubble. If, therefore, he joins Mormonism in the hope of living a life of inglorious ease and enjoyment, he is doomed to be miserably disappointed. In Utah, perhaps more than in any other part of the world, it is the lot of man to toil without a ray of hope breaking in on the hopeless drudgery of his task.

It must not be supposed that the converts to Mormonism are ignorant of these facts. The Gentile press have not been sparing in their exposures of the delusions on which their creed is founded, or of the iniquities which are said to be practised in the Tabernacle. With the correctness of these latter statements it is not our purpose to deal; but there is no doubt a good deal of exaggeration in them. As to the practice of polygamy itself, we have recent statistics to show us that it is indulged in by but a small portion of the population of the Territory. There are but 387 men with seven or more wives, 730 men with five wives, 1,100 with four wives, and 1,400 men with more than one wife; making a total of 3,617 men thus supplied out of a population of over 40,000.

Now, we will venture to say that if, out of the population of the United States or of Great Britain, we could arrive at a calculation of the number of individuals who are guilty of polygamy in one form or another, we should not find the Mormons any worse than the Christian sects in this particular. The only difference between them is, that whilst the latter indulge in the practice covertly and with a consciousness of its guilt, the former regard it in the same light as the Mahommedans or the Chinese. If, therefore, it be impossible to sin without a conviction of the impropriety of one's acts, we had better begin reforming our own conduct before we attempt with the Mormons the task of re-conversion on a point on which they believe themselves to be socially and morally right. In such a case it is evident that the first thing necessary is example.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 380.)

[July, 1843.]

In the morning, at the dawn of day, we were forced on our journey, and were exhibited to the inhabitants along the road, the same as they exhibit a caravan of elephants or camels. We were examined from head to foot by men, women, and children, only I believe they did not make us open our mouths to look at our teeth. This treatment was continued incessantly until we arrived at Independence, in Jackson County.

After our arrival at Independence, we were driven all through the town for inspection, and then we were ordered into an old log-house, and there kept under guard as usual, until supper, which was served up to us as we sat upon the floor, or on billets of wood, and we were compelled to stay in that house all that night and the next day.

They continued to exhibit us to the public, by letting the people come in and examine us, and then go away and give place for others, alternately, all that day and the next night. But on the morning of the following day, we were all permitted to go to the tavern to eat and to sleep; but afterward they made us pay our own expenses for board, lodging, and attendance, and for which they made a most exorbitant charge.

We remained in the tavern about two days and two nights, when an officer arrived with authority from General Clark to take us back to Richmond, Ray County, where the General had arrived with his army to await our arrival. But on the morning of our start for Richmond, we were informed,

by General Wilson, that it was expected by the soldiers that we should be hung up by the necks on the road, while on the march to that place, and that it was prevented by a demand made for us by General Clark, who had the command in consequence of seniority; and that it was his prerogative to execute us himself; and he should give us up into the hands of the officer, who would take us to General Clark, and he might do with us as he pleased.

During our stay at Independence, the officers informed us that there were eight or ten horses in that place belonging to the "Mormon" people, which had been stolen by the soldiers, and that we might have two of them to ride upon, if we would cause them to be sent back to the owners after our arrival at Richmond.

We accepted them, and they were ridden to Richmond, and the owners came there and got them.

We started in the morning under our new officer, Colonel Price, of Keytsville, Charlton County, with several other men to guard us.

We arrived there on Friday evening, the 9th day of November, and were thrust into an old log-house, with a strong guard placed over us.

After we had been there for the space of half-an-hour, there came in a man who was said to have some notoriety in the Penitentiary, bringing in his hands a quantity of chains and padlocks. He said he was commanded by General Clark to put us in chains.

Immediately the soldiers rose up, and pointing their guns at us, placed their thumb on the cock, and their finger on the trigger; and the State's prison-keeper went to work, putting a chain around the leg of each man, and fastening it on with a padlock, until we were all chained together—seven of us.

In a few moments General Clark came in. We requested to know of him what was the cause of all this harsh and cruel treatment. He refused to give us any information at that time, but said he would in a few days; so we were compelled to continue in that situation, camping on the floor, all chained together, without any chance or means to be made comfortable, having to eat our victuals as it was served up to us, using our fingers and teeth instead of knives and forks.

Whilst we were in this situation, a young man of the name of Jedediah M. Grant, brother-in-law to my brother William Smith, came to see us, and put up at the tavern where General Clark made his quarters. He happened to come in time to see General Clark make choice of his men to shoot us on Monday morning, the 12th day of November. He saw them make choice of their rifles, and load them with two balls in each; and after they had prepared their guns, General Clark saluted them by saying, "*Gentlemen, you shall have the honour of shooting the Mormon leaders on Monday morning at eight o'clock!*"

But in consequence of the influence of our friends, the HEATHEN GENERAL was intimidated, so that he durst not carry his murderous designs into execution, and sent a messenger immediately to Fort Leavenworth to obtain the military code of laws.

After the messenger's return, the General was employed nearly a whole week examining the laws; so Monday passed away without our being shot. However, it seemed like foolishness to me that so great a man as General Clark pretended to be should have to search the military law to find out whether preachers of the Gospel, who never did military duty, could be subject to Court-martial.

However, the General seemed to learn that fact after searching the military code, and came into the old log cabin where we were under guard and in chains, and told us he had concluded to deliver us over to the civil authorities as persons guilty of treason, murder, arson, larceny, theft, and stealing. The poor deluded General did not know the difference between theft, larceny, and stealing.

Accordingly, we were handed over to the pretended civil authorities, and the next morning our chains were taken off, and we were guarded to the Court-house, where there was a pretended court in session, Austin A. King being the Judge, and Mr. Birch, the District Attorney,—the two extremely and very honourable gentlemen who sat on the Court-martial when we were sentenced to be shot.

Witnesses were called up and sworn at the point of the bayonet; and if they would not swear to the things they were told to do, they were threatened with instant death; and I do know positively that the evidence given in by those men whilst under duress was false.

This state of things was continued twelve or fourteen days; and after that time, we were ordered by the Judge to introduce some rebutting evidence—saying that, if we did not do it, we should be thrust into prison.

I could hardly understand what the Judge meant, for I considered we were in prison already, and could not think of anything but the persecutions of the days of Nero, knowing that it was a religious persecution, and the court an inquisition. However, we gave him the name of forty persons who were acquainted with all the persecutions and sufferings of the people.

The Judge made out a subpœna, and inserted the names of those men, and caused it to be placed in the hands of Bogard, the notorious Methodist minister; and he took fifty armed soldiers and started for Far West. I saw the subpœna given to him and his company, when they started.

In the course of a few days they returned with almost all those forty men whose names were inserted in the subpœna, and thrust them into jail, and we were not permitted to bring one of them before the court. But the Judge turned upon us with an air of *indignation* and said, "Gentlemen, you must get your witnesses, or you shall be committed to jail immediately; for we are not going to hold the court open on expense much longer for you anyhow."

We felt very much distressed and oppressed at that time. Colonel Wight said, "What shall we do? Our witnesses are all thrust into prison, and probably will be; and we have no power to do anything. Of course, we must submit to this tyranny and oppression: we cannot help ourselves."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 18, 1859.

HINTS TO PRESIDING ELDERS AND PREACHERS.—In a former number of the *Star* we made reference to our public meetings where strangers attend who do not understand the doctrines of the Church, but who are seeking after truth. We referred to the manner in which many of those meetings were conducted, and partially promised the Elders to extend a helping hand by way of counsel, &c., to remove the objectionable features and bring about a thorough reformation in this particular. In the *Star*, as well as from the stand, we have heretofore endeavoured to point out the errors and the reformation desired. Some of our editorials of last year on this subject may be re-read with profit; and we particularly invite all the presiding, travelling, and preaching Elders to give the editorials in Numbers 4, 13, 42, 43, 47, and 48 of Vol. XX. a careful and prayerful reading.

We believe it is a custom with the medical faculty, when they have a stubborn case—an obstinate wound or sore, upon which their prescriptions and applications will not take effect, nor ordinary remedies reach—to scarify or open the wound afresh, laying bare the diseased part, so that the prescribed remedy may be able to take effect and a cure be accomplished. We think that perhaps a similar process might be profitably introduced in this case—that, by showing up these meetings as they are too often conducted, it may prepare the Elders for remedying the evil and effecting a reformation. We are not now speaking of those meetings that are exclusively attended by the Saints, or nearly so, but of those attended by strangers, who are dissatisfied with the religions of the day and are inquiring after truth,—who come to hear *doctrine*, to learn the *faith* of the Saints, and the grounds upon which it is predicated.

It is too often the case that these meetings are protracted to a tedious and unprofitable length, nearly as much time being consumed in opening as should be occupied in the whole meeting. The President commences by reading from beginning to end some long hymn with eight lines to the verse, and the congregation singing it *through* to some doleful tune that requires a repetition of one-half of each verse to carry it through. Then some good Elder is called upon to pray. And *such* a prayer! All over creation, from one end of the earth to the other and back, from the beginning of time into eternity and the eternal worlds, he roams, telling the

Deity who he is, what he is, how great he is, what he has done, and what he is going to do hereafter, and making frequent and vain repetitions of his holy name, introducing it in almost every sentence, besides asking him for scores of things that he has no business with and knows nothing about, till the audience are completely wearied out, and unitedly desire in their hearts that he would stop, and whose most distinct feeling or recollection of the prayer, when over, is that their knees ache, and that their bodies and minds are exhausted. Then follows another long hymn, precisely after the fashion of the first. By this time the meeting should have almost been brought to a close. The strangers are tired and begin to be doubtful whether they will obtain what they are seeking for. Judging from what has passed, they have little or no confidence that anything to satisfy their cravings can come from such a source. They are discouraged and about ready to take their departure. The Elder, however, arises and begins to speak. Hope again moves in their hearts, and they settle themselves to hear,—anxious, if possible, to get the information, the light, and knowledge they are seeking. But, alas, too often is it the case that these souls that are hungering and thirsting after knowledge are doomed to a second disappointment. The Elder begins his harangue by telling the congregation that he has nothing on his mind—that he does not know what he is going to say—that he is not prepared to give a discourse—that he has not studied any subject—that, in fact, he has not got much education, and that he is glad of it; but that *if* the Lord has anything for the people, he can communicate it through *him* just as well as if the case were otherwise.

We wish the Elders distinctly to understand that all this is highly irreverent and insulting to the Lord, and derogatory and dishonouring to the Priesthood. It is imperatively the duty of every man holding the Priesthood to acquire information and knowledge by every possible means, and particularly to store his mind with principle and doctrine, with Scripture, both ancient and modern, and with reason and argument, that he may be able to deal it out to the honest inquirers as occasion may require and the Spirit dictate.

After his preface, the Elder starts off and hammers out an hour or an hour-and-a-half's harangue, in which every other system of religion is attacked and demolished—of course throwing the priests, with all their learning and ability, *completely* into the shade! Tithing, domestic economy, prophecy, emigration, the resurrection, hand-carts, spiritual gifts, the Millennium, baptism, kingdoms, principalities and powers, glory, immortality, and eternal lives all used up, mixed up with a little joking here and there, and Murray's grammar and the Queen's English horribly mangled and torn to atoms, and in which the pronoun "*I*" figures most extensively,—the whole harangue being singularly devoid of everything like argument, sound sense, reason, or Scripture, and no more resembling the Gospel than Zadkiel's Almanack or Bradshaw's Railway Guide. Finally, he winds up his remarks in a style that shows he thinks no small thing of himself, and feels pretty well satisfied with "Number One" generally. He, however, informs the congregation that he "had not much to say," (a fact which they had long since discovered,) and that what he has said had been "without forethought or study," (a fact that appears sufficiently evident to the audience without any confirmation from the speaker,) and that *therefore* what he has said has been specially dictated by the Holy Ghost, (an assertion that obtains but little credence with the congregation,)—the truth of which we beg leave most distinctly and emphatically to deny. The assertion is blasphemous and insulting to the Holy Spirit in the extreme.

Again: There is *no excuse* in this day for any Elder who cannot read, write, spell, and

discourse correctly. There are brethren in every Conference, and almost or quite every Branch, who would willingly and freely bestow the time and attention necessary to instruct the brethren in these and other branches, if they will give them the opportunity. We consider the Elder who has been any considerable length of time in the Church, and who has been blessed with health and strength, that cannot at least read, write, spell, and discourse correctly, a disgrace to himself, to the Church and cause of God, and as dishonouring his Priesthood. Had we personally the ordaining and appointing of Elders to the ministry, we would not confer the Priesthood upon any man in this land that could not read, write, spell, and discourse correctly.

We do not wish to be understood as saying that the foregoing remarks apply in their full force to all the meetings or to all the Elders. On the contrary, we are happy to say that they do not, and to some not at all. But to many of them we are certain they *do* apply to the full extent, and to many others in part; and we specially design them for all such, and wish them to receive them as they are meant—for themselves particularly. We wish every one whom the cap will fit in the least to kindly put it on and wear it. It is designed for their especial benefit and to do them good, as well as to benefit the cause. We could name some of the meetings and some of the Elders, did we deem it necessary; but, knowing that *all* are ready to receive counsel and to discharge every duty as soon as they understand what is required, we feel assured that these hints will be received in a proper spirit, and that the desired end will be accomplished.

ANOTHER MARK OF "THIS SINGULAR PEOPLE."—In this Number we extract from the *New York Herald* an editorial called forth by the arrival of a large company of Saints. The event appears to the editor another strange mark of "this singular people," though to us it is only an event of our every-day history. The editor, in his reflections upon the event, says—

> "The difficulties in which the people of Utah have been placed by their rebellion against the Federal Government seem to have exercised no perceptible influence in discouraging foreign immigration to that Territory."

We never for a moment expected that recent "difficulties" would have any "perceptible influence in discouraging" the Saints in the working out of their great gathering problem. Neither will any difficulties, past or future, have any such "perceptible influence" upon the faithful. It must be admitted, however, that the difficulties in question *did* have some "perceptible influence" on the Saints in relation to their emigration; but it was because those difficulties closed the door of emigration for a time and shut them out from their brethren in the Mountains. In regard to their being discouraged, however, nothing could be farther from the fact. Their desires to be emigrated were only intensified by the Utah difficulties, and the Saints of this Mission can bear us witness that they never so longed for "home"—to be with their brethren and sisters in the land of their heart's adoption, as during that period. Indeed, had the Saints been permitted by their leaders to have gone "home," and had they possessed means sufficient, we could have sent to Utah, in the very height of those difficulties, seven thousand brave English, Scotch, Welsh, and Scandinavian souls, male and female, who would have grappled with the difficulties and done their best to reach the bosom of the Church, though their path had lain through an army of intended extermination. The *Herald* evidently thinks the case remarkable enough as it stands, with the arrival of 726 Saints, (not the *only* ship's company to be chartered this year,) after the settlement of the principal difficulties. What, then, would the editor have thought of the arrival of 7,000 when the action of the whole United States was against us? Such an event he did not witness; but we have no doubt that next year he may have the opportunity of recording the arrival of numbers approximating close to 7,000 from this Mission.

"It must be an all-powerful and abiding faith which, in the presence of the present embarrassments of the Saints in that quarter, brings such swarms of the brotherhood thousands of miles from their own homes to share the uncertain fortunes of Brigham Young."

Thus writes the *Herald;* and herein he has, we presume accidentally, hit upon the key to the mystery. It *is* "an all-powerful and abiding faith" which the Saints possess, and which impels them to impress their strange marks among the events of this eventful age. It is "an all-powerful and abiding faith" in their religion and the purposes of God, which stands over neither difficulties, nor exilings, nor famines, nor crickets, nor mobs, nor hostile armies, &c., and which stops not to question the "fortunes of Brigham Young," to know whether they are certain or "uncertain." Editors and "everybody," in speaking of the Saints and their acts, bountifully mix us a variety of expressions, such as "strange people," "strange sect," "singular people," &c. Of course, such expressions amount to but very little towards arriving at a comprehension of the character of the Saints and the influences that move them. It is only an acknowledgment that editors and "everybody" have lost themselves over the new problem which this Church and its course offers to the world. Yet there is no great mystery in the matter, if the natural explanation is taken. The solution of the problem is easy, unless a strain is made from the solution. The mystery and the strangeness are made to appear by distorted interpretations and wrong-sided views which editors and "everybody" take. To the Saints the matter is simple enough, and the simplest of them can understand what it would seem the majority of the "clever folks" will not understand until doomsday. Here are premises upon which an intelligent conclusion can be based and a solution of the problem reached:—

To the Saints the truth of their religion is a *fact.* The divine mission of the Prophet Joseph is a fact; and the work and course which his prophetic finger marked out, either present or prospective realities. Their "all-powerful and abiding faith" and God-favoured experience are facts, and their hopes of the future like an anchor that cannot be moved—hopes that are not centred in man, but in the strength and purposes of the Greater One.

Accepting this as the premiss, the problem is easy of solution and the reason plain why no "perceptible influence" is seen to discourage the Saints in any of their undertakings, under whatever "difficulties," and why in the "presence of the present embarrassments," or any future ones, "such swarms of the brotherhood" are brought thousands of miles from their own homes to share the "fortunes of Brigham Young," without troubling themselves about those fortunes being "uncertain." We are aware, however, that when the Saints are not thus viewed, but reckoned up as impostors and the vilest of mankind, then their deeds of heroism, self-sacrifice, contempt of difficulties, and general history will ever be affording editors occasion for wonder, and the matter will seem all mystery and as the contents of a sealed book.

The *Herald,* in reflections called forth by the arrival of the Saints in question, says:—

"Taking this and other evidences into consideration, the question suggests itself—For what destiny is this singular people reserved, that they should possess in so marked a degree, not only the power of cohesion, but attraction?"

The cause of this "power of cohesion" will be found in our statement that to the Saints their religion and the mission of Joseph is a fact, and that they have "an all-powerful and abiding faith" therein; and the reason why they also "possess in so marked a degree" the power of "attraction" is because the Saints of this Mission, like those in Utah, possess the same "all-powerful and abiding faith" in the same religion, and are thereby moved to the accomplishment of the same purposes; and Utah at present is the centre of attraction. The explanation is simple. As for the question—"For what destiny is this singular people reserved?" we may expect it to be as remarkable as the people themselves, as stubborn as the fact of their religion, and as powerful as their "cohesion" and "attraction."

We do not deem it necessary to dwell upon the *Herald's* remarks upon polygamy in Utah. The editor has stated the case pretty fairly; and it would cover too much space to enter here into our own views of polygamy being a divine institution—that it will tend to the regeneration of the Saints from the degeneracy of the Gentiles, that

it is because they thus consider it that they receive polygamy as an institution of their religion, and that upon motives growing from such consideration they carry out what they believe God has ordained. It may be observed, in conclusion, that the *Herald* is right in referring the "popularity of the Mormon tenets" to other than polygamy. Nothing can be farther from the truth than to suppose that polygamy was the inducement of the tens of thousands who have embraced the religion of the Saints. Indeed, the tens of thousands embraced this religion before they knew of polygamy, and possessed against that institution all the Gentile prejudice, which was only conquered by their "all-powerful aud abiding faith." Moreover, looking from the *Herald's* point of view even, we are persuaded, as he seems to be, that the Saints will favourably compare with others.

NOTICE TO OUR READERS.—We have made arrangements to send the *Star* to press a few days later than heretofore. This will enable us to give to our readers nearly a week's later news and correspondence. Instead of sending parcels to our Book Agents on the Saturday previous to their date, we shall not despatch them until the Tuesday previous to their date. This will leave to our general agents sufficient time for getting their parcels into the hands of the sub-agents and for the delivery of the *Star* in all the Branches by the time of its date, or on the next day (Sunday), as usual heretofore.

CORRESPONDENCE.

AMERICA.

New York, May 13, 1859.

President Asa Calkin.

Dear Brother,—After a very pleasant and prosperous voyage of 31 days, we are happy to take the earliest opportunity, according to promise, of reporting ourselves as having arrived safe, sound, and right side up, "with care." As brevity has ever been a motto with me, and realizing that "words written are *written*," I will now proceed to give you an outline of our progress since parting with you in the river Mersey.

After we had gone through the process of Government inspection, clearing, &c., I proceeded, in connection with my Counsellors, to organize the company into ten wards, five English, and five Scandinavian, appointing a President over each to see to the faithful observance of cleanliness, good order, &c. This being done, and all ready for sea, we found ourselves necessarily detained, in consequence of head wind, until Monday the 11th ult., when the anchor was weighed at 4 a. m., and every heart rejoiced in bidding adieu to Babylon and setting forth for the land of Zion. The joyous songs of Zion echoed through the ship; and as we got into the channel, the chorus followed, of course, in good sea-sick style, in which nearly all joined in to their heart's content.

The voyage throughout was by far the most pleasant and agreeable one that I have ever realized, during the whole of the five times I have crossed these waters, owing to the very pleasant weather and the exceeding good order, general good feeling, and harmony which prevailed throughout the entire voyage.

The health of the passengers was excellent. This can be realized from the fact that out of the 726 passengers we had but one death—an old sister from Sweden, named Inger Olesen Hagg, aged 61, and who had been afflicted for upwards of five years previous to her embarkation. This was counterbalanced by two births—namely, sister Higson, from Leigh, of a son; and sister France, from Hindley, of a daughter: mothers and children doing well.

In the matrimonial department we did exceedingly well, as we had nineteen marriages, five couples of which were English, one Swiss, and thirteen Scandinavian,—all of which were solemnized by myself.

During the whole of the voyage, from the day of our organization, we had the people called together for prayer every morning and evening at eight o'clock, which was faithfully attended to by the

Saints. On Sundays, three meetings were held on deck, and fellowship meetings in each ward two nights a week, which was a good preventive against grumbling, as it kept the minds of the people actively engaged in the better things of the kingdom.

The monotony of the voyage was also enlivened with singing, instrumental music, dancing, games, &c.; in which, as a matter of course, the junior portion took a prominent part, while the more sedate enjoyed themselves in seeing and hearing the happifying recreations.

I certainly felt it quite a task in being appointed to take charge of a company composed of people from so many countries, speaking nine different languages, and having different manners, customs, and peculiarities, and thrown together under such close circumstances; but, through the faithfulness and diligence of the Saints, which were universally manifested, I soon found the load far easier than I had anticipated; and on our arrival here, we were pronounced, by doctors and Government officers, to be the best disciplined and most agreeable company that ever arrived at this port.

Of the captain it is not necessary to say anything further than that, just before our arrival, we presented him with the following testimonial, which he is in every respect worthy of:—

"*Testimonial to Captain James B. Bell, Commander of the ship William Tapscott.*

Sir,—As we are drawing to the conclusion of our voyage, we should not be doing justice to our feelings, were we not to embrace this opportunity, before we separate, of expressing, though briefly, those sentiments of sincere regard and esteem which have been engendered within us towards yourself, during our short intercourse while on our passage across the Atlantic, and throughout which we have all been so happily blessed and prospered.

We would humbly assure you that the pleasant and interesting time which we have spent on board the *William Tapscott* will be long remembered by us all, and mostly so on account of the many kindnesses and favours which we have received from her worthy captain. The assiduous care and kindly interest which you have universally displayed for our comfort and welfare, your courteous urbanity, and gentlemanly bearing have all combined to win our hearts and call forth the warmest feelings of a grateful people.

And wherever our respective lots may be cast in the future, our minds will often revert to the present voyage and its happy associations; and our heartfelt prayers shall ascend to heaven for the richest blessings of our Father to be bestowed upon you, that your life may be long, prosperous, and happy, and your future, joy and peace.

Signed, in behalf of the seven hundred and twenty-six passengers, and with their unanimous approval,

Robert F. Neslen,	President of the Company of Emigrants.
Henry H. Harris, George Rowley,	Counsellors.
James Bond,	Secretary.

St. George's Banks, May 7, 1859."

We are now lying at anchor, ready for landing at the Castle Gardens to-morrow morning at an early hour; and we expect to start by the Central Railroad on Monday for the West; and as I shall have to write to you again before leaving here, I will close for the present, with warmest love to yourself and Counsellors and all in the Office, in which my brethren, Elders Harris, Rowley, and Bond, join.

Yours truly,

R. F. Neslen.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 371.)

(From the London *Athenæum*, Dec. 13, 1856.)

"40, Albemarle Street, Dec. 10.

I send to you herewith a translation of a letter which I have received from Don José Antonio Urrutia, Cura of Jutiapa, in the Department of the same name, State of Guatemala, Central America, giving an account of some ancient monuments found in his parish, not far from the town of Comapa. The existence of these monuments is now, for the first time, made known to the world. . . . I may here observe that in the year 1853 I traversed the State of San Salvador, the ancient Cuscatlan, throughout

its length and breadth, visiting the monuments of its ancient inhabitants; but amongst the ruins I found none corresponding with those described in the accompanying letter. With these desultory observations, I submit to you the letter of the Padre Urrutia, subscribing myself yours,

E. G. SQUIER."

"Jutiapa, Guatemala, Jan. 8.

Sir,—Sharing in those archæological tastes which, fortunately, are spreading in this country, so rich in monuments of an ancient civilization, I have lately devoted some time to the study of the antiquities falling within the extensive parish under my charge, and of which I propose to give you some brief notices; first, in reference to the fine ruins, hitherto unknown, of the very ancient city called Cinaca-Mecallo. To the southward, and not far from the town of Comapa, are some steep mountains, the bases of which are washed by the large river Paz or Paza, which constitutes the boundary between Guatemala and San Salvador. Upon the highest of these mountains is an extensive plain, drained by a multitude of small streams, the waters of which, uniting in a common channel, are precipitated over a ledge of rocks 15 yards in height, and mingle with those of the river, forming one of the most beautiful cataracts in this department. Upon the highest part of this plain are found the remains of an ancient city of the primitive inhabitants of America, which have successfully resisted the attacks of time, and the heavy walls of which seem ostentatiously to defy the operations of the elements. The very lofty position of these ruins, from which may be traced the majestic course of the river which flows at the base of the mountains even to the sea, and from which the eye traverses the wide plains dotted with villages of the neighbouring State of San Salvador, taking in the volcanoes of Chingo and Izalco, the American Vesuvius, with its plume of smoke rising to mid-heaven, and including the lakes of Huija and Atescatempa,—this position lends additional interest to the ruins, since it indicates a high appreciation of the grand and beautiful on the part of the builders of the ancient city. The place where these ruins are found, as I have said, is known by the name of Cinaca-Mecallo, which, in the mixed idiom of Mam and Mexican now spoken by the people of this district, signifies knotted rope (*cordel anudado*), given perhaps by the primitive inhabitants in consequence of the many vines found in these mountains, and used in binding together the frames of the huts and houses of the people. The walls, or remains of the wall of the city, describe an oval figure, within which various roads or streets may be traced, various subterranean passages, and many ruined edifices. The materials of construction are principally thin stones, or a species of slate, united by a kind of cement, which, in colour and consistence, resembles melted lead (*plomo derritido*). Amongst the monuments there are three which claim special notice. The first of these is a temple, consecrated to the sun, chiefly excavated in the solid rock, and having its door opening towards the east. On the archway of the entrance, which is formed of slabs united to each other, are found sculptured representations of the sun and moon, and in the interior are found some hieroglyphics. This monument is known amongst the Indians as *Tee-tunal* (stone of the sun). Besides the *bassi rilievi*, these stones bear hieroglyphics painted with a kind of red varnish, which, notwithstanding its long exposure to the weather, remains unimpaired. Many of the stones found in excavating, in all parts of these ruins, are painted with this varnish. Of the subterranean passages found amongst these ruins, there is one which has become celebrated, and is still the subject of many popular stories, as having been the retreat of a celebrated bandit, named Partideno, who was finally captured here by the people of Comapa. Desiring to explore this passage, and in spite of the entreaties of the superstitious Indians not to venture in it, I provided myself with a hatchet and a torch of pine, and entered. After many difficulties, I succeeded in reaching a kind of saloon, where I found various blocks of stone, carved with the arms of the ancient Indians, in all respects similar to others which I had previously found in other parts of the ruins and sent to the President of Guatemala in 1853. The second notable object, and which is no less worthy of attention, is a great slab of stone, covered with inscriptions or hieroglyphics, which, from the little knowledge I have been able to obtain of their meaning, appear to me to convey only representations of the economy of human life (*la pintura de la economia de la vida humana*). The first is a tree, symbol of life; the last a skull, emblem of death. The third object is a wild animal resembling a tiger, sculptured in a stone or rock of great size, and which, I conjecture, was intended as a monument commemorative of some great victory. . . . These, sir, are the most remarkable objects found in this ancient and ruined city. Outside of the walls, and in a little plain not far distant, are a number of mounds which, doubtless, are the burial-places of the dead. The proportions of these rude sepulchres, unshaded by cypresses and unmarked by chiselled stones, nevertheless convey to us the probable position

and influence of the dead whom they cover. It is a custom still preserved amongst the Indians to throw a handful of earth or a stone upon the grave of the distinguished dead, as a tribute to their memory. The more numerous these contributions, the higher the tumulus which is thus gradually accumulated. I have thus given you a few of the notes which I have made upon the ancient ruins in this department. I hope soon to have the pleasure of sending you others. Meantime, I may mention that I have, agreeably to promise, sent copies of some of the hieroglyphics, which I have alluded to above, to Guatemala, to the care of the Abbé Brasseur de Bourbourg. Your obedient servant, &c.,

JOSE ANTONIO URRUTIA."

(To be continued.)

PASSING EVENTS.

GENERAL.—The whole of the Vateline is in insurrection. The Herzegovine is also reported to be in open revolt. An army of 120,000 men is about to be formed in Bohemia. On the 30th ult., the Piedmontese army, after reconstructing the bridge which the Austrians had destroyed, advanced into the great plain which extends from the Sesia to the Ticino, and found the Austrians entrenched in and behind the villages of Palestro, Casalino, and Venzaglio. The Piedmontese, commanded by the King in person, attacked the Austrian entrenchment boldly, and carried it at the point of the bayonet, after an obstinate defence, taking two pieces of cannon and many small arms and prisoners. Their losses were also great. Early on the 31st, a powerful body of Austrians, 25,000 strong, attacked the Piedmontese in their position at Palestro, which they had won on the previous day; but the Piedmontese, supported by the French division Trochu, not only held their ground, but, after repulsing the Austrians, themselves became the assailants, and drove back the Austrians with great slaughter, capturing 1,000 prisoners and eight guns. The 3rd regiment of Zouaves, which supported the Piedmontese, particularly distinguished itself: it stormed an Austrian position with the bayonet, drove 400 of the Austrian soldiers into the canal, and captured six guns. During the battle at Palestro, another fight took place at Confienza, where the Austrians were repulsed by the division Fanty, after a two hours' conflict. A French imperial message, telegraphed from Novara, reports that a battle was fought at the bridge of Magenta on the 4th instant, the French army killed or wounded 15,000 Austrians and captured 5,000 prisoners.

MEMORABILIA.

LARGEST BIRD.—The largest known bird is the condor.

HABEAS CORPUS.—This is a legal writ for the delivery of a person from false imprisonment, or for the removal of a person from one judicial court to another.

LARGEST FLOWER.—The largest known flower is the *Rafflesia Arnoldi*, (discovered by Dr. Arnold in Sumatra,) the flower of which, when in full expansion, is nine feet in circumference.

COLOSSEUM AT ROME.—The Roman theatre called the Colosseum, was an oval building of magnificent construction, and occupied a space of nearly six acres. It occupied three years only in its erection. It was commenced by Vespasian, and completed by Titus, and cost as much as would have built a whole city. It was framed to seat 80,000 spectators, ranged according to their respective rank. One portion was allotted to the Emperor, senators, foreign ambassadors, and other distinguished persons; another portion, with seats of marble, was for the equestrian order; and the remainder was filled with wooden seats, for the commoner classes of people.

AGE OF SHEEP.—The age of a sheep may be known by examining the front teeth. They are eight in number, and are during the *first* year all of a small size. In the *second* year, the two middle ones fall out, and their places are supplied by two new teeth of a larger size. In the *third* year, two other small teeth, one from each side, drop out and are replaced by two large ones; so that there are now four large teeth in the middle, and two pointed ones on each side. In the *fourth* year, the large teeth are six in number, and only two small ones remain, one at each end of the range. In the *fifth* year, the remaining small teeth are lost, and the whole front teeth are large. In the *sixth* year, the whole begin to be worn; and in the *seventh*, sometimes sooner, some fall out or are broken.